

427

TUESDAY APRIL 16, 1963
Played on June 6, 1963

Lotte Karman
Angela Benis
Alice Watson
Trudy Bartel
Leo Bartel

May Ripps
Lou Castagno
Chas. Whittenburg
Mary Whittenburg
Taylor Morris

Mildred Mayers
Eileen Wright
Rene Estridge
John Owens
Terry Owens

TUESDAY APRIL 16, 1963
Played on June 6, 1963

Well, two weeks, huh? Last week you were here but I understand some of you were not here which, of course, may be quite alright because there may be reasons for it. But those who were not here I think have to re-examine themselves. You see, what are we trying to do? We are trying to work. We are trying to find something that we can hold on to; that is, that could be useful to us when we are in ordinary life and that could then be helpful so that when ordinary life throws us or makes it difficult, that there is something then that we can rely on and that can help us to go thru certain difficult periods.

Life is not going to stand still. Life will present us with all kind of different kind of experiences. And even if sometimes you try to get away from them, very often you will again, later on, meet the same kind of circumstances or at least in principle they will be the same; because you yourself, whenever you do not solve a problem and you continue to live, will constantly face that problem until you lick it, until you actually get thru with it or that you know that you will be defeated and you will be defeated for the rest of your life.

This question of how to meet life and how to meet the conditions which naturally will present themselves to you and which in an ordinary lifetime every person will have to meet and have to be solved. We are trying to find a certain way of how to solve them so that we do not remain a slave and that we do not have to continue in the direction where we constantly will have to face,

but that when it is a problem, we will find a solution to it. And, for that reason, we become interested in work on oneself so that by means of that, something starts to grow in oneself and on which then, as a foundation, we can build a little bit differently and not have to continue exactly the same way as an automaton or as a person who remains mechanical.

So, when this question of what is my relation towards work, towards the ideas of Gurdjieff, you have to take it completely without thinking about Gurdjieff. You have to have towards work a certain attitude of: Ideas are there, maybe for me, maybe not. And what is my attitude towards the ideas? Do I see them as something that can be of help that I want to continue with and that can actually provide in my life something different from what ordinary life cannot give me and what even philosophy and religion cannot give me? This is the sole reason for becoming interested in the ideas of Gurdjieff because, in that, there is something that you do not find. And I assure you, you do not find it many different directions even if you look for it. There may be here and there certain reminiscences, you might call them, certain ideas that are a little bit similar. But you will not find that as complete as the way Gurdjieff has put certain things together, you might call it, for our benefit.

And therefore, when there is an opportunity to come together and to talk about it or to listen to some of the ideas or to have somekind of a formulation which perhaps could be presented in such a form that it might appeal to you, then it behooves you, if you are a member of a Tuesday Group, to get there whatever it might cost. Because you have to have then towards the ideas a feeling as if you now also become responsible in helping maintain it.

I know how difficult it is sometimes to have that feeling

towards an idea, towards something that you believe in and that you believe in with the necessity of helping to maintain it so that it is not just a matter of curiosity and even that, for a little while, you feel that it is gives you something, you do not as yet very easily make the bridge that you become part of the ideas and that, as such, you have an obligation towards them of helping to maintain them.

It is this maintenance that I really am talking about because it has nothing to do with what you extract from it. If it has a meaning for you yourself, that, of course, is very lovely and beautiful and it is worthwhile and it is the main reason probably why one becomes interested. But, there is something else that belongs to it; that when something appeals to you and has a meaning, that then you feel that there is a responsibility that you have to keep it on a certain level. For that reason that you consider such ideas not only worthwhile for you, but that whenever there is a possibility to express or to be in contact with them or simply by being present when ideas are discussed, that that kind of responsibility also must enter. Other wise you are not fulfilling what is required for becoming a man.

I draw that distinction very sharply because many times we remain selfish and we remain, regarding ideas, simply saying, "It has a value for me. Thank God it has a value." You can even say, "Thank God that Gurdjieff lived." But, I assure you, it is not all. It is not the reason why the ideas are presented, whoever presents them. That has nothing to do with it. You are in contact with them now and, some how or other, you feel that there is something worthwhile in it. And, in the first place, when you take it for yourself, when you try to put to practise whatever you understand and that your life maybe guided by that; that, of course, is a big

thing. But it cannot simply end by remaining selfish. You have an obligation towards such ideas when they have a value for you. They have the value then to keep them in existence and to help carry them further and to show, by means of your attitude, that you are not only serious but that you are changed in yourself and that you try to live in accordance with them.

Therefore, when I am not here and there is only a tape, you might say, it is even much more important that you come because, you see, what is really involved? We are trying to create as well as we can certain conditions which help us to come to ourselves and which enable us to see ourselves as we are. For that, we have groups. It is an unusual condition. That is, a little unnatural. It is a group. It is not a group on philosophy. It is a group of work. And this is, of course, an exceptional kind of a thing because there is very little of that kind in existence. And therefore, when you come here, you have an opportunity to take certain things with you and to digest them simply because the group is the kind of a group it is and the circumstances and the conditions in which you receive them are different from ordinary life.

In exactly the same way if you hear music of Gurdjieff, you are also then exposed to certain conditions which usually do not exist for you. And, because of that, there is an opportunity, since it is unnatural, to see yourself. When one works together physically, it is exactly the same thing. Conditions are created simply not in the ordinary way. It is not just getting together and doing certain things together. It is something one comes for a certain purpose to work together physically and to help each other, building perhaps certain things. But, at least there is then the possibility of trying to understand each other. And, because of its unnaturalness, you have a possibility of seeing others as they are. And, because

of that, you can see yourself as you are.

These are the things that one tries to do: To create conditions so that, in such a condition, I have a chance to see what I am. I ~~it~~ will see what others are; how they behave, what they are. I can see very easily what they are if I am a little bit more objective regarding them and perhaps a little bit more tolerant, I will see what other people are trying to do. And I see their shortcomings. And, of course, without criticising them, if I have that kind of an understanding of them, then perhaps I can work better with them.

But the whole point in doing that, I can see myself and I will recognize certain things on other when I know that I myself am also that kind of a person who many not express himself or herself in exactly the same way as someone else. But I am, in that respect, exactly in the same kind of a level of being human.

And therefore, when we create, when we try to create, when we try to get together in all its simplicity and almosy impossibility and awkwardnesses which, of course, we will experience, so that we cannot say that these ideal conditions exist for us all time or even that the conditions which we try to make are ideal. At least they are on the road of giving us the opportunity of seeing certain things which otherwise we do not see. And, when we see it in others, we see it in ourselves, even if, at such a time, we cannot do anything about it. We can only see it and then perhaps say, "That was me."

So, for that reason, I am sorry that some of you did not come last Tuesday. It would have been exactly that kind of opportunity; that you should have come and you should have felt the responsibility which I, to some extent, carry. And, when I am not here, that you carry it. If you feel for the ideas something that you believe and that you have a responsibility for because, in your life by this time, they ought to be sacred for you. I say I am sorry. I do not know who was here. I only know ~~xxx~~ there were not as many.

Gradually you have to learn. You have to learn to be free from me. You have to understand that the ideas stand by themselves; they have nothing to do with me. They do not even have anything to do with Gurdjieff. They are for people who wish to grow. They are for human beings who know that in life there is not an opportunity than only accidentally that they can come to themselves and, by means of objectivity of trying to become aware, trying to become objective in the sense that I am actually seeing things truthfully as they are, myself included, that simply because of that and with such means, that it will be possible for me to reach a different kind of level and that my life starts to have more and more meaning.

And therefore, these ideas exist without anyone of us living them. But, when we do and become in contact with them, we then partake as if such ideas represent a certain form of a coherent body, ~~as~~ of which and with which we are being fed and what we eat and then try to digest. And then, when we do, when we claim that it is something for us and it is, not only palatable, but useful, then there is much more reason to continue with it when, as it happened last week, I happened not to be here,

What will happen to you if I stay away; not just for a week? I have said this a few times. You have to start to realize that things will not continue the way they are. There will come an end to that. And then, what will you do? Continue? But how? You have to reach a point from which there is no possibility of returning any more to Do. I have compared it at the time, that if we can, with this kind of a group, reach a point of Do Re Mi and bridge Fa, I will be satisfied as far as I am concerned and then I dare to leave you.

But, for that, we must work and the opportunities that are given to you for work, you do not as yet take in the proper place. You do not as yet have the proper attitude towards it so that such a thing

starts to become such a part of you that you could not live without them any longer. I know what I am talking about. I am not saying that people can take these things easily. I am not saying that it is necessary for all of us to be friends ; and that in this kind of endeavor you are trying to wake up, that we find many things about ourselves which we, in the first place, do not like and also that there are many things in other people, our so-called friends or acquaintances or group members which we dislike heartily. And that every once in a while we come to a point of saying, "Why should I continue with it because, after all, I do not like so and so and so and so and so and so and so and they hate me?"

Why is it that over such things we make, we make mountains out of molehills? If I can continue to see the necessity for my own life, that something in my own life must take place and that, for that reason, I wish to live and to continue to live, then I will get over these little things that other people hurt me or step on my toes and that I will say, "Never mind whatever you do to me. I will do whatever I wish to do regarding my own work and I will continue."

That temporarily one separates a little bit and that temporarily one cannot always understand this is quite right. You must not have any feeling that you have to continue to come to this group. You must be completely free to come whenever you can and not come. But, I say, if you do not come, there is still something the matter with you because you do not understand what is the proper attitude towards ideas as a whole and you do not understand yourself and the obligation you have.

You have been exposed to certain things which you, like it or not, you are now under an obligation towards. And of course you can forget about the, / You can, after a little while, return to

ordinary life and you can sit and you can do what you like and you can be lazy and you can fall back and you can cover up everything that may have been opened and, after a little while, put some salve on it and, after a little while, pretty soon you will have a nice covering and then, by that time, you will fall asleep, perhaps a little bit more deeply.

That, of course, I hope will not happen. But you do not help yourself by not taking an opportunity whenever you can, really, to come to yourself. And any kind of a relationship, where the relationship is based on work and on the ideas, expressed as they are, and fallable as they are, being expressed not entirely to your liking or perhaps with a little personal inclination in a certain way which, of course, cannot be helped because whoever talks about the ideas always will color them slightly, even if they have the best of intentions to remain exact. It is one of the most difficult things to remain constantly real; that is, objective even regarding the ideas without falling into the trap of a subjective interpretation. At the same time, if there is within you a certain understanding of what is meant by trying to become objectively ~~yourself~~ to yourself, then you will take anything that reminds you of the ideas as they exist in yourself and try then with whatever knowledge and understanding you have, to take them and to put them again straight for yourself in accordance with your understanding.

To some extent, of course, I rely on you. Why should I spend my time and energy? Why should I ~~try~~ even to hurry back from Venezuela in order to have a group tonight? Naturally, I have responsibilities. I feel it. I know it and I want to discharge it. And I cannot discharge it unless there are certain people who are willing to come and willing to be, let's call it, effected. But something in all of us has to remain alive and it has to be clear.

and it has to be honest and sincere. And, for that reason, all of us have that obligation. Maybe I come back for my obligation. You come here for your obligation in order to settle this question between you and your own conscience.

What I am trying to tell is for you; it is not for me. I have no further selfish desire in trying to here myself talk. We talk about ideas. We try to understand them. Sometimes I have said it is as if we are trying to do some research regarding ideas of objectivity in order to come closer to the truth because the truth is elusive. And we do not know sometimes in what direction we have to go; and we do not understand very much about human nature and how we are and how complicated we are sometimes and how psychologically sick we are. But at least of us can be honest and if we can put certain things on the table and look at it, maybe we can come to a certain conclusion and we can say, "Yes, that is right. That is not right. That is not as yet for me. That might come later but I will want to work."

So, I say I was a little disappointed when I heard that and let's now forget about it. Now again, we work. There is ahead of us certain evenings I hope. Certain things that we will try to cover, try to put in words, try to become clear about so that we will have more understanding and that we will have more chance of really changing and formulating in our lives whatever the ideas are worth and whatever we wish to do with them and what our attitude is towards them and that that attitude may remain proper and correct.

You see, what is work? I try to tell myself wake up. I mean by that I make an effort to be with myself at the moment that I try to see myself as I am in my manifestations, as they are at a certain moment. And then I am awake towards that what I see; and then I try to be impartial regarding that.

There are three ways that perhaps it could be explained a little better. Impressions are food. There are three kinds of food. For each one I can have a kind of an idea what might be meant by becoming aware. For instance, I eat. I chew. I have certain food in my mouth. At a certain moment I do not chew. ~~I~~ I stop. There is a certain digestive process that takes place because I chew. But now, at a moment, I do not. And, for one moment, I keep the food in my mouth and I am then, regarding that food, unnatural. I do not chew mechanically. I wait. ~~At~~ At that moment I can wake up.

I breathe. It is another form of food. I inhale. I usually exhale right after it. At the moment when I inhale and I have inhaled as much as I can, I wait. And then I exhale. At that moment when I change from inhalation to exhalation, that moment I wake up.

How is it with impressions? I receive impressions constantly ~~from~~ thru my sense, hearing, feeling, that is, eyes, seeing, touch. I am constantly in life under the influence of impressions. And I digest them in a certain way in my mind. My mind functions are adjusted that that, geared to that kind of that that when I see something, it is ~~digested~~ registered. It is registered somewhere in my brain by means of a great ~~many~~ many of little nerve cells and whatever the complicated affairs are that go on in my mind. My impressions are received in a certain way. How close can I now get to the kind of stopping of such impressions? You see, it is extremely difficult because, altho I can understand with food, I am entirely under control of chewing or not chewing. I can also control, to some extent at least, my breathing. But to control that way my impressions so that there is a little bit of a stoppage point in which I want to keep the impressions as they reach me and not allow it to go in the usual direction.

What is it for instance? I sit; I see. Now I see and impressions reach me. And now I change to staring. I do not see. At the same time, I see. When I see and I stare, I stop because I do not see and I wake up. Such a moment, that impression does not go the regular way. It goes to my subconscious.

You see, this is work. This is who I try to understand what I am effected by; how I am in ordinary life; how I then, in ordinary life can use the form of food, that is, three different forms of food for a different purpose simply because, at that moment, when I say I am awake, I am then in a different state inwhich the food, it does not matter any more where it comes from, goes in a different direction or, rather, at such a moment of awareness, the food changes int a different form of energy because I am awake. And when I am awake, then that energy, of a different rate of vibration, goes to a different place in myself. And it is not any more in the regular mechanical way digested but it is, and let's keep to the impressions because the other ways one does not understand very much about how food can be changed at the moment, solid food, when I keep it in my mouth. At the same time, certain things take place then by means of which that food, in its farther digestion, is digested differently.

When an impression is, you might say, stopped at the moment when I am awake, I am, at that monent, in a different state, a different conditition. And therefore the impressionand the energy which I receive at that moment doesnot go to my head in my regaulr form of consciousness. It goes, I have said, subsonsciously. It goes in the direction of my subconscious.

But where is my subconscious? If I try to define it, when it is still a mental process. The mental process means that it stays in my head but it is not going either in the front part or the back

part; that is, the formulatary part of the pondering part but it goes to the sides of my head where there is an open area for receiving certain forms of energy where it usually, naturally does not go. And it is this kind of trying to build up certain forms of energy in a different part of my body which gradually will give me the ~~h~~ ability of real thought.

Let me explain: It is not a question of a new way of thinking. It is very bad to use that phrase. If I say it is a new way of a mental operation, I would agree. But thinking is something that I know about because my mind, as it is, thinks in its way. It may not be real thought. But it is a certain form in which my mind is occupied and when I perceive certain things with my eyes or I hear it on any of the sense organs brings it to my notice in my mind, my mind starts to function and I have quite definitely impressions of a certain kind which I, of course, in my mind, again classify. Anything that has to do with that is a certain form of thinking. And, if I say a new way of thinking, I am still linked with that what is now thinking in my mind. When I say it is ~~an~~ a new way of utilizing mental energy, it is quite a different affair because that, in itself, has nothing to do with a thinking process.

Awareness is not a thought. Awareness is, of course, a condition of functioning ~~in~~ of ones mind in a certain way. And then, when such functioning takes place, then my mind is able to go back again and think in a new way. Of course, since the function of my mind is to think but it has nothing to do any more with the original thinking process which is very much like a formulation or partly a little pondering and valuation and weighing but surely has nothing to ~~do~~ do with real thought because a real thought is free from

associative thinking. Therefore, do not use the word thinking in a new way. Say a mental process in a new way because then it will include the possibility of becoming aware.

Awareness is something that is a result of a combination of different things, inwhich thought plays part and inwhich my feelings play a part and in my mind, as substance, plays a part. That is, my body plays a part because, by means of sense organs which are that kind of material, I receive ~~impr~~ energy. When that process takes place and it is concentrated with all three coming together, at that moment when I am then aware, then there is a certain fusion because of which the energy goes in a different direction or feeds different parts of myself. When that state is reached, I can return to the component parts and feel and think and do. That is different. Then I am a different man because then the thought is directed from my being and not from my mind as such.

I want to make this clear because you will read, every once in a while, in certain books, some are being published at the present time. And I want to warn you for the kind of misunderstanding that might arise from all kind of little interpretations. For instance, I mentioned I think the other day, Harry Benjamin, the little book on the basic knowledge, the basis for self knowledge or whatever it is, which is based partly on ~~Nikola~~ Nicoll's Commentaries and teachings of Gurdjieff and Ouspensky. I do not know if you know these books. I have warned you about them; not to read them unless you are a little bit further advanced because then you can discriminate what is right and what is wrong. But when a little book ~~is~~ like that is being published and it has so many things ^{it} in/that are certainly not only reminiscent of Gurdjieff but also purports to be an expose of the ideas as they are, then I must warn you because

they are not correct.

And it is not that I want to be a stickler for truth or that I am really so stupid that I want to insist that certain formulations are used and not others. It is not that at all. I am interested in the principle. Whatever that is that takes place in anyone for oneself, you can verify it for yourself. You can find out if that process can take place. And if you believe that you can reach objectivity by simply improving your thinking process, I am quite certain you will never reach anything that has to do with objectivity. You will remain subjective to the last end.

This is the reason I want to tell it to you because you do not read enough. You do not think enough. You do not ponder enough. You do not meditate enough. You do not listen enough. You do not put things in your life enough. You have to go to bed with it. You have to get up with it. You have to have it during the day. You have to remember it. You have to have it in front of you. You have to see it in everything that you do. I know the impossibility of that kind of a statement. But I say "Try", and you must try much more because every once in a while you pay lip service. You are not honest enough about it. And it does not mean that you have to sit down and pray and hope that God will help you. He will not. You have to do it. You have to go to the bridge. Then God will help you across. That bridge is Fa. Do Re Mi, that is us. That is our work. You might say, Thank God it is our work. I doubt very much if God knows about it. Your conscience, whatever there is in every one is us, that is the wish; that is the real desire of wanting to do something about one's life. That is Do.

I start with that. That is my wish. I want to grow. I do not know how to grow but at least I want to find out. Then I get some idea that perhaps, if I set myself right when I am at Do in the direction of possible evolution of myself, the possible growth of

myself to acquire something that I do not have at the present time, then that Do starts to have meaning and it begins with observation. It begins to be an attempt not to identify constantly with myself in whatever I do and whatever my manifestations are. And also I try to understand a little bit about a moment, a moment of time, something that is different from either past or future, something inbetween; something that is like a stopping point between two breaths, inhalation and exhalation; like a stoppping point between taking in an impression and digesting it. This is only Do.

Re, what is it? I have accomplished for myself certain moments of unity. I have at times been awake. I remember that at times I did remember myself and that there were moments inwhich I had that freedom of not being identified with whatever I did at that moment. And then, at such a moment, I was one and it was then as if I already saw God. Re means I now start to work from that point, as if I am inside, wishing to return to the outside of all my manifestations as they always have been. But this time/something ^{with} ~~is~~ of me which is myself.

Mi: I try now, by remaining awake, by remaining participating in that what I do, that is, returning to the periphery from the inside of myself, I now try to enlarge my world. Any possibilities of meeting different conditions which I always have avoided bu which I now wish to experience because I consider myself now a means, not only for evaluatin my life, but for the further possibility of improving it and enlarging it in wuch a way that it can become more whole and more open. This experimental state is Mi.

And the Do Re Mi of my life now, that is, the Do Re Mi of my wish to understand work, starts to include everything that I have done before, everything that I will try to do, everything with which I feel I could be present and inwhich then I could, whenever I do

this or that, I could become unified and directed as if from inside out. And then remain alive and awake. At that point, God will see me, not before. And then, at that Mi, that is my real Mi, at that point, when everything in me is one, and I wish fervently to cross, then there is a possibility of crossing that bridge and then God will help me. God then becomes for me the outside force helping me to overbridge that Fa.

This is life. This is the way life can be. This is, as far as I am concerned, the ~~the~~ way life should be. It is the necessity for man to understand and to see it, not only as a possibility, not only as something that is 'perhaps'; no, it has to be absolute. It has to be strict and strong and wishing. But it has to be correct. It has to be because I am awake, not only because I wish. Not only because I am sentimental, not only that I realize what I am - that I am not right. It is that I know what to do and it is in this doing that I finally find myself as I am, but unified regarding the possibility of reaching Sol.

You see, Do Re Mi leads me to an emotional state in which, at that Fa, the note Dp of my emotional state is struck. And that becomes my Fa. Then, in crossing, I reach the beginning of Sol; that is the sun, that is the possibility of Soul for me. If that is reached, I will never return to Do or to Re or to Mi because it becomes for me one and it has given the possibility in that, as energy, to cross Fa. And then, from that time on, I will never return any more to ordinary life. That is, I will be engaged in ordinary life but I will not forget, I may, temporarily, not be able but I will not forget.

This is the point. It is not that I am already conscious. It is that I know I should be. It is that I know that I want to wish. It is that I will continue wherever the opportunity is

there, that I will then try to work with all my heart and my mind and my hand and that, at times, I will be able to accomplish that. It does not mean that I am 100% conscious man. God forbid. When I am at Fa, when I even see the possibility of Sol, it does not mean that I can leave Earth. But I can be, regarding Earth, a little lighter and I start, as it were, to float a little bit, not very much but my freedom will allow me to look at ordinary little things in life as if they do not exist. It will enable me to confront myself with behavior of other and they will not bother me. It means that whenever I have, in any kind of a relation with any one, friends or enemies, acquaintances or those that are very dear, that I will understand it in such a way that they, nor anything else, can ever touch me, that what is mine in me, in myself.

And, for that reason, I will have, not only more understanding about myself but I will have understanding of others. And they can never step on my toes any longer. When they wish me to go another mile, I will go with them because "why not?" I will change myself in such a way that I will not find reasons any more why I should not do one thing or another because it becomes all the same.

This sameness means that everything that I experience becomes an opportunity for myself to wake up. And that I, in that, can recognize that what is God in anyone with whom I come in contact, regardless of their hate for me or their disdain for me or their stupidity or whatever they are. They become for me, my God. I hope you understand this.

I am trying to talk about how can one's life be changed. How can one reach this point of freedom where it does not matter any more whatever happens to anyone, whatever happens in the rest of the world, whatever may take place, wherever one is. When one says, "Yes, I am in God's hands", what do I really mean by that?

Regardless of whatever may happen, anything can happen and even then I will continue to say, "And it is God that I am looking for." When I am crushed underneath any kind of an avalanche which comes and probably might kill me or kill my body, even then I say, "I still ~~xxxxxxx~~ am alive."

And how little and how small and how stupid the little things are regarding other people hurting me. What is this what is being hurt? Who then suffers? What is it in me that I really ought to be ashamed of? When I say "I cannot get along with so and so", what is it? How stupid that in itself is. If I am constantly with myself, if I rely on that what is unchangeable in me, at any ome time when I wish, I can withdraw and operate from there. And I, with enough wisdom will not expose myself in such a direction where I know that I already will lose myself before I start.

This is the acquisition of a certain amount of wisdom. It starts with tact. Tact is wisdom in small things; very small things: in the use of voices, ~~in~~ of a voice in a certain way, in an attitude towards someone, in a look of how I consider, in an expression on the face. That, if I know how to be awake, I can control it. If I am not awake, I show myself in such little things. And the little things build up and the misunderstandings remain and they increase because there is no possibility of any further exchange since I already have spoiled it.

This is work: I become aware of very small things within myself in relation to other people. It is one thing. The second is I become aware because I wish to say or do certain things which, for myself, are against the grain and I really laugh about myself. What is this that is suffering?

How? How to do it? Not by forcing myself. Not by insisting that I must as if there is a law. There is no law whatsoever than

only the law I will make within myself. And that law is not of this nature. Therefore, anything that has to do with compelling and forcing myself in a situation where I ought to behave like ~~him~~ this, is exactly the same as telling a child "you cannot do this and you cannot do that." Wait patiently until the child will do or not do. Guide it. Be around it, see it happen. Make sure that it does not cut its fingers. But afterwards, make sure that it came from the child and not as a reaction from you.

That what one builds in oneself is a child. That one has to see. It is small. I have to be very careful. I cannot hurt that. But I can never command it. I have to create the condition, the soil, the way it could grow in accordance with whatever my understanding is. I have to prepare myself my body, my feelings, my thought process, in such a way that I say, "Now perhaps it can grow in such conditions". And then I must wait. I must hope. I must then believe that perhaps it can come. This is the opening which I create of myself when I become open to the possibility of evolution.

So, what do we do? Every once in a while, sit quiet. Come to yourself whatever your self is. Relax bodily. Relax with your feelings. Relax with your thoughts. Drain everything away that is of very little use and to which you are not particularly attached. And then find yourself. And then this is you, with all the thoughts you have had, with all the feelings you had, with the state in which you are. Some of that will stay because you cannot relax all of it and you cannot understand it, how it is and how it creates in you such a state.

The acceptance of that state is the patience we need. The acceptance then with that patience creates the porosity of oneself of letting that what is within one come out to the outside; that is, ~~make it~~ make it, because of that, grow. I create in such

conditions, the amount of energy necessary for the growth of that, you might call it, tender possibility.

I do this once in a while during the day. In the morning, during the day, whenever work ~~comes~~ may take me, whenever I walk, stop, come to yourself. Relax. Then go on. Again, when the opportunity is there, again and again and again, a thousand times; do not forget. Then one wakes up. This ~~necessity~~ is the requirement of introducing these kind of, you might call it, states or, rather, I have called them 'moments of hesitation', they are, for me, as if at the time I have a choice. I want to choose a certain road. I want to choose to link up with the possibility of growth. I want to hold, to keep for a moment certain things ~~and~~ of mechanical life, I want to arrest it and I want to say to myself, "One moment." Do not go too fast.

I have to learn it. It is not something that comes easy. It is not natural. It is an attempt; it is a real effort. It is a realization, in the first place, that it is necessary and that I need it because, if I do not feel that, if I feel that I can reach the same kind of result in a different way, I will probably do it because I will believe that that what I then try to do in a different way is a little easier; and I am still filled with the idea that if I can get something for nothing, I will do that. No, I must pay.

This is the second thing I must realize that I have the need, if I see the necessity that I am then ~~liking~~ willing to pay in some way or other with my life. And I take, of course, again because of ~~the~~ the line of least resistance, I will take the things that are cheap for me. never mind. Start with very cheap things. Things you can do without; but wake up. Gradually you will see the necessity that there are other things which are a little bit worth more that perhaps you should also try. At least maybe when you reach a state of experimentation that you are willing to find out, as adventure, what

you can do and what you cannot do. And, in that way, day after day, evening after evening, early in the morning after early in the morning, when you get up a little earlier and you see the sun rising, if you happen to be in the country, in the evening when you see it set and gradually twilight comes and you are quiet in front of the window. It does not matter if you are in the country or in the city. You can come to yourself and there it is: a day gone, night. What is it in you? How was it during that day? How much was during that day night for you? How much was light for you? What have you tried?

Do this for a week. Live for one week as if you will not live any longer. Try to see what it might mean. What would you do? What do you think you would want to do? What do you think is important? And do it. Do not postpone. But for once in your life, make it a serious question. How do you know how long you will live? Where you will be tomorrow? What someone ~~will~~ will tell you and how you will react? And where is your honesty regarding yourself?

For one week, the morning and the evening: my life. I see it. I have seen it. I will live it. What will I do? Once I said if I walk on the street and I turn in a side street maybe I will meet God. Do I know? If I do, how will I be? But, you see, this is not a question of prayer. It is a question of activity. It is a question of keeping your mind your eyes, everything open. It is a question of ~~man~~ saying yes to life as we know it. It is not a question of avoiding. It is a question of in the midst of that kind of activity to realize ourselves. It is a question of wishing to meet whatever comes as if I am a man.

For one week you try. Try to be honest. Try to be simple. Try to be your real self. Try to see what you could do. Maybe what you could have done. Maybe what you should do. Maybe what you

should do and what you are unable to do. It is important to see what you cannot do. Even if you say, "I wished I could do it", at least be honest that you will say, "If I only would. My God, could you help ~~you~~ me?" Perhaps He cannot help you. Perhaps, as I said before, He will not even hear you. Your conscience hears you. You are with your conscience. That is the kind of instrument which has to be awakened. That is the kind of instrument which, in the first place, is put on a different kind of a level.

This is our attempt. Our attempt simply is a very simple one. To take one's conscience and ~~put~~ to put it on a higher shelf. And then let it, let it, as it were, shine on one and start to judge; in this case judge yourself: Am I in relation to what I should be? With other words, "Do I behave as it is becoming to a man?"

This applies to all of us. It applies to every form of life that we know, to any kind of a manifestation in which we are, any kind of a relationship which we have. Do not change things too soon unless you are fully convinced that there is no possibility of extracting anything more out of it. If it is necessary out, out the relationship, of course. It is quite right if you are convinced. "I cannot do this; I must go somewhere else." Alright. But when you do that and you become fully ~~responsible~~ responsible for that kind of an action.

Keep your eyes and your mind open. Take the responsibility as it comes and is presented and as you wish to create it and as you then stand in front of your own conscience, you pray. And you say, "Can I, with that what is me, live in accordance with that what is God?" Pray this week.

And so, we let questions go until next week. Work, work all you can. Be quiet, when you are alone, ~~you~~ Do not be responsible for anyone else, to anyone, be responsible to yourself only, to

keep that as an ideal. And when you are in the state in the morning, in the evening, during the day, try to be awake. That attempt you always must make so that you do not flounder and that you do not go off the deep end of your feeling or your ordinary thought process, but that you remain that what you are supposed to be regarding that what is within you; that what the child within one, that what is innocent and unspoiled.

You understand what I mean by Tuesday evening? I mean you have to be serious. I mean that there is no meaning whatsoever in coming here just to listen. I mean that you must take with you certain things as food which you now wish to apply and want to plant; for which you then become responsible and which you then take care of to the best of your knowledge, whatever your knowledge is.

It does not matter where you are. It is a question how are you when you are wherever you are. And, in that way, maybe you will understand what it is gradually, little by little, to be awake a little more and a little bit more intense but really wishing to be, to be what a man should be. Then you will have being. Then you will have the possibility of a Soul. So, good night everybody. Have a good week.